

diumistic phenomena is to be accounted for by fraud is a bigoted and ignorant fool. Gross ignorance only can account for his attitude. Certain mediumistic persons keep their power a secret as much as possible, so they will not be vilified by such persons.

I can say that I know a good deal about fraudulent methods by reading and observation. I wish you would explain my experience in *The Open Court*. I gave full details to Professor Hyslop.

Do you not know that the S.P.R. has been unable to carry on investigation of many marvelous cases because of lack of means, except in the most limited way? Do you not know that all religion is founded on mediumistic experiences and dreams?

I have a good friend who is just like you and worse, so do not take offense at my style. I am a subscriber (for my sister).

DR. C. C. CARTER.

LANCASTER, OHIO, June 16, 1908.

EDITORIAL REPLY.

I can hardly be expected to furnish an explanation for an experience of yours on a statement which appears to me onesided and insufficient. Your views are set forth with great force, but I fear that I do not appreciate your arguments. However, I shall be glad to publish your communication in *The Open Court* and submit the case to the judgment of our readers.

BOOK REVIEWS AND NOTES.

PAN-ISLAMISM. By *Shaikh Mushir Hosain Kidwai*. London: Lusac, 1908. Pp. 76.

The author of this little pamphlet is a barrister-at-law in Gadia, Oudh, India, and late secretary of the Pan-Islamic Society of London. He is very devoted to the cause of Pan-Islam and has been the recipient of the Usmania order conferred upon him by H. I. M. the Sultan of Turkey, in recognition of his services in behalf of Islam.

The Shaikh has visited many European cities including Berlin and Vienna and several Moslem countries, and has given grave consideration to the study of different constitutional and religious subjects. He is contemplating the preparation of a book on the subject of Mohammed as a social reformer, and is the author of a pamphlet entitled *The Miracle of Muhammad*, part of the introduction to which appears on another page of this issue. Mr. Kidwai has contributed to the *London Times* and *Post* and writes frequently for the Indian papers. He hopes soon to visit Japan and perhaps also the American continent.

FREEDOM AND FELLOWSHIP IN RELIGION. Edited by *Charles W. Wendte*. Boston: International Council, 1907. Pp. 651.

Under the title *Freedom and Fellowship in Religion* the International Council of the Fourth International Congress of Religious Liberals has published the report of the Boston Congress held in September, 22 to 27, 1907. The book contains an account of the Proceedings as well as the main speeches of all prominent delegates. It is richly illustrated and it will be interesting

for many to see the portraits of the distinguished guests and speakers. In a word, the publication is a worthy document of a memorable event in the recent history of religion.

EINLEITUNG IN DIE AKADEMISCHE PÄDAGOGIK. Von *Dr. Hans Schmidkunz*.

Halle a. S.: Buchhandlung des Waisenhauses, 1907. Pp. 206. Price, 3 m.

Any one interested in the principles of German universities and the methods of academical education will find a valuable book in Prof. Hans Schmidkunz's "Introduction into Academic Pedagogics"; and his comments on university life in general may be valuable even to those who wish to adapt German methods to Academic conditions.

He treats first, pedagogy in general, and then pedagogy in the universities. He devotes special chapters (pp. 42 to 69) to the main characteristics of university life, and having proposed his general theories he concludes with their relation to practical application.

H. Cushing Tolman, of the Vanderbilt University of Nashville, Tenn., has published a new translation of the Behistun Inscription, containing a few specimens of the original Persian text, and a great number of critical notes. He has made this new version upon the basis of a recent re-examination of the rock, and he has succeeded in presenting it in a clear and readable English text. We will add for those not versed in Persian lore that it is one of the most important documents of history being a statement made by Darius himself as to his government, his principles of government, his religious convictions, the story of his accession to the throne, and also his advice to other kings who would rule after him.